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Who Wants You to Handle

His Check Book

By J. Clyde Cox

Recently in a meeting I heard a speaker tell a story which, while as well received by the male members of the congregation, did appear at all funny to the ladies who were present. He said that he and his wife had a joint checking account, and that it was a fifty-fifty proposition. Then, after waiting a moment for the crowd to give their full attention, he stated: "You know it's like this—I put the money in my wife's name and she draws it out."

After the meeting was over the thought occurred to me that we are in a very similar situation regarding the checking account of heaven. God makes the deposits, but He expects us to handle His checking account.

That a responsibility to handle the checking account! This was brought very forcibly to my mind when I recalled the time when one of our children was very ill. A very busy man, reputed to be more than a millionaire, called and inquired about our daughter. Upon hearing of her very serious condition he said to me, "You may feel free to draw a check against my account for any sum." The thought was staggering; but even with that I did not draw one dime

from his account.

With this in mind, I would like you to think for a moment about God's entrusting us with His checkbook. This, of course, involves stewardship of the finest quality, for has not God said that the silver and the gold are His, and the cattle on a thousand hills belong to Him? I am sure that when we think of handling God's checking account, we think of all the resources of earth and heaven. This idea presupposes the theory that God is the owner of all material possessions entrusted to man; and we must also realize that the final title to the property or money or material things does not rest with the individual but with God.

You and I are only stewards of these possessions for an indefinite, blank number of years. Inevitably we must surrender the title of all earthly possessions at the end of our earthly life. Then the trust will be taken up by someone else.

We must get into our minds the thought that man is only a steward of that which he possesses, and being a good steward is a full-time job.

As soon as we think of stewardship, our minds immediately drift

What balance do you carry on the stub? To whom have the checks been made? Do they all read to yourself?

to tithing. Ernest Thomas said, "What is tithing? It is the regular habit by which a Christian, who seeks to be faithful to his trust, sets aside at least ten per cent of his income as a recognition of God's creative gifts and to acknowledge God's ownership of all resources of the earth. The implications are far-reaching and basic to vital religious living. Tithing is not practiced to buy favors from God, but to pay tribute to the heavenly Father, who is the source of every material possession."

We need to realize that when we tithe we are not making a down payment on heaven; neither are we making a down payment on happiness. We are giving back to God a small portion in recognition of His bounty, His goodness and His love. It is a reciprocal love saying to Him, "Even as you have allowed us to handle your checkbook, we give back a portion of that which is rightfully Thine."

There are a great many tithers in the world. I remember on one occasion speaking to A. A. Hyde, founder of the great Mentholum Company. He told me the story of his tithing—how as a young man with only two dollars in his pocket to start what later became the great company, he felt impelled to render unto God that which he felt he owed Him. Out of the two dollars he took a twenty-five cent piece

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Editorials and Comments

THE POPE IS PROVOKED

The news item from Rome has been prominent the last days. The Pope said he would not celebrate his 19th anniversary of coronation, because a couple had won a law suit against a Roman Catholic bishop. The couple had married in a civil ceremony without the benefit of a priest. This made Bishop Pietro Fiordelli provoked and called the couple "public sinners." The couple sued the bishop for this statement and won the lawsuit and the bishop was asked to pay them \$672.00 in damages.

Now the couple has been excommunicated and the Pope is so bad that he is not able to celebrate his anniversary. The church has been degraded by the lawsuit, according to the Pope.

We are hardly able to understand the Pope's point of view. If it is legal to get married in Italy without the benefit of a priest, we feel that the bishop had no right to call the couple "public sinners."

Of course, we know that the Roman Catholic Church considers marriage a sacrament, which only a priest is allowed to celebrate. But suppose a Roman bishop in the United States said that all the couples married in a civil ceremony or outside the Roman Church are living in public sin. That bishop would really hear something.

If a civil marriage is recognized in Italy, the bishop had no right to say what he did. The church makes a mistake when it takes upon itself the authority of the civil government. The bishop might have deplored the fact that the couple did not come to the church to get married. But, we all why should they, if they do not believe in the church. It seems to us the Roman Church should not interfere with a Roman Catholic marriage, if the people are not in harmony with the Roman church.

Let the Pope better calm down.

CHINA AND THE ROMAN CATHOLICS

Eighty-two Chinese Catholic laymen from all parts of Manchuria adopted a resolution at a meeting in Mukden rejecting all "political and economic ties" with the Vatican, according to a copy of the Communist-controlled Liaoning Daily News.

The paper said the meeting was presided over by Archbishop Ignatius Shu-shih of Mukden. The prelate, who was imprisoned at one time as an alleged "counter-revolutionary" was reported last year to have been named chairman of the Communist-sponsored Patriotic Association of Catholics formed in Peiping last summer.

At that time the Vatican Radio commented that the group was implicitly condemned by the Church, and we fear that the political and religious people who have cooperated in its formation may have been subjected to pressure of one kind or another."

The Liaoning paper quoted the resolution adopted by the laymen as saying it was "necessary in the interests of the fatherland and the future of the Catholic Church in China" to sever political and economic relations with the Holy See.

News items such as the one above may easily be dismissed with this idea that the communists will have their day and then we shall return to normal, or status quo. But we better not be too sure. Godless communism will not prevail, but the communist revolution may leave marks on the political and social structure of a nation that will remain a long time. Henry VIII of England did not want to break with Roman Catholicism, but his actions gave birth to the Church of England, or what is known as the Episcopal Church in the United States.

It is important for us to remember that God is always at work. The gates of hell shall not prevail against his church, but we cannot decide for him how he shall work. He moves in a mysterious way.

Seemingly unimportant events today may be of great importance centuries from now.

BE CAREFUL WHEN YOU GIVE

Many appeals come to the congregations and the women's organizations as well as to individuals for support of this or that cause. Many of the causes may be good, but some may be of doubtful value.

Sometimes we receive appeals from other churches, which are in direct opposition of our faith, and which even pray to God that we may come back to the true fold. We always put such appeals in the waste basket. We do not feel we should support a church who always attacks our most holy faith.

We simply want to say that we should study every appeal carefully. We may be duped if we don't.

And then, we can always be sure that appeals from our own church are worthwhile. Such appeals should have priority.

THE WISDOM OF THE FATHERS

Sometimes the words "Church Fathers" are heard in the church, but most people have no idea what is meant by them. The pastors have heard of them at the seminary, but very few of them have any real knowledge of what they wrote. The best known is Augustine, who wrote his "Confessions." A new book has come to our desk that fills a great need. It is the "Wisdom of the Fathers" by Erik Routley, Westminster Press, \$2.25. The author has made a splendid selection of eight of the Fathers, Origen, Clement of Alexandria, Athanasius, Augustine, Cyprian, Basil, and John of Damascus. Some of the questions that will be live questions till the end of time in theological and Christian discussions are treated by these men, and by the fine introductions by the author.

Such subjects as "On Reading the Bible," by Origen; "On Grace and Free Will" by Augustine; "On the Unity of the Church" by Cyprian; and "On Visual Aids" by John of Damascus, make interesting reading. Every pastor will be happy to have this book in his library.

LETTERS

We have received a number of letters the past weeks pertaining to several things. Some have expressed themselves very favorably about the paper and some of the articles and editorials. We thank every writer. We are sorry that we cannot write every one, but please continue to write to us. And pastors, do not forget to send us an article now and then!

Church News from here and there

PROPOSE LAYMEN REPLACE ASSISTANT PASTORS

The Manpower Commission of the American Lutheran Church suggested at Chicago that laymen should be used in place of assistant or associate pastors in local congregations of the 938,000-member denomination.

In a formal resolution, the commission urged district presidents to study the proposal as a possible remedy for a clergy shortage it said is likely to get worse before it gets better.

The commission noted that the number of assistant pastors in ALC parishes has almost doubled in the past three years and that an increasing number of pastors are being called into general service of the Church.

It also stressed a "definite need" for general and specialized training of laymen to fill new positions for full-time church work.

"The shortage of ordained manpower necessitates the utilization of our lay manpower to the greatest possible degree if the work of the Kingdom is to be accelerated," it said.

The commission asked the ALC's Board of Christian Higher Education to confer with the Board of Regents of Wartburg Seminary at Dubuque, Iowa, on the possibility of "providing opportunities for lay training in addition to the present program of theological training."

It suggested that the office of Dean of Extension Work be created at the seminary to prepare, direct and implement a program of lay training.

Dr. A. C. Schumacher of Madison, Wis., chairman of the Manpower Commission, said the requested action "is necessary not only because of the shortage of ordained manpower but also because of a growing awareness that the full ministry of the church involves its total membership."

"If the shortage of pastors makes us utilize our lay people then history may well interpret this shortage as providential," he added.

WARNS OF NEW HOSTILITY TO CHURCHES IN AMERICA

A new hostility to the churches may be developing in America, a Protestant Episcopal clergyman warned 1,100 Methodist leaders attending a National Convocation on Urban Life in America at Washington, D. C.

Dr. G. Paul Musselman, director of the Department of Industrial and City Churches of the Protestant Episcopal Church, said that evidence is turning up in church surveys in various communities indicating that what the churches have looked upon as indifference may actually be a resurgence of "anti-clericalism."

"The role of the professional religionist is being questioned," New York clergyman warned.

"No economy in all history had so many paid professional religionists as we do today in America," he said.

Dr. Musselman urged clergy to turn over more of their responsibilities to laymen and to make more careful study of their program and their neighborhoods.

"The churches need constant study the 50,000,000 people of America who are uncommitted to Christianity—and constantly study and restudy them," he declared.

"The church needs to examine the type of motivations to which it is appealing and see if they are brought up to date," Dr. Musselman advised. He said that church advertising and public relations are noticeably inadequate.

"Question your program," he told the Methodist leaders, adding.

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The Wrestler

By S. T. Eward

IT IS BIBLICAL TO PLEDGE

"Thou shalt pledge to the budget of Thy congregation!"

No. This is not a quotation from the Bible. The Bible does not direct members to pledge in words that specific. It would be unfair to attempt to make anyone believe it. But the Bible does not teach either that the name of our denomination should be "Lutheran." Nor does it teach specifically many of the practices of the Lutheran church.

The principle of pledging was practiced, however, in the New Testament times.

When Jesus asked Levi to follow Him, He was asking for a pledge. He was saying to Levi "I want you to commit yourself to Me, to My service, to My 'budget.'" He did not say to Levi that He would like to have Levi consider giving a little of what he might have left when he finished meeting his other obligations. It was a directive, not even a request.

For Levi it constituted a pledge. It is easy to imagine that Levi had relatives who were dependent on him, that he had other obligations, and that he could well have thought of what his financial circumstances might be in six months. His thinking had to be that he would first make his pledge to Christ.

Paul describes the churches of Macedonia (II Cor. 8:1-15) as pledging of the highest order. "First they committed themselves to the Lord and to the will of God." This was the first. The car-payments were second. The mortgage on the house did not come first. The savings in the bank "rainy day" did not prohibit from making a pledge. It was a demonstration of their faith. Pledging is a measure of the caliber of

Zacchaeus, likewise, made a pledge which is a challenge to the present generation. "Half of his goods to the poor, and a fourfold restoration to those whom he had cheated." It always looks easy for the other person. There is no reason to believe it was easier for him than for others. He did it because he had allowed Christ to get a grip on his life. He had gotten hold of the important part of himself. This is the point to pledging. Holding back on a point is usually a sign of holding back in the surrender of your life to Christ.

Similar illustrations from the Bible could be multiplied. References have not been made to tithing, but to a clear case of making a pledge.

It is consistent with the Bible to ask for and make pledges to the budget of the church.

churches need to take a more critical look at every organization within the church, to study its results and evaluate its results. Finally, as professional religionists, he said, "you need to look at ourselves."

ROADS FOR CREATIVITY IN SUNDAY SCHOOL BUILDINGS

Religious architects and builders issued a plea for "creativity and resistance to blind conformity" in Sunday schools.

Architect Alden P. Dow of Midland, Mich., declared that churches state they are "frightfully ignorant of the importance of creativity by demanding educational facilities identical with the public schools."

He told fellow architects and church leaders at the 18th National Conference on Church Architecture that Sunday schools are lacking a creative point of view.

"They are so mixed up with continuity and tradition that the idea of real growth or creativity has not been found," he said.

Why not have a Sunday school that takes place in the church's auditorium with all ages present and demonstrate the lesson through pageantry?" he asked. Churches could easily handle this of operation."

Asserting he was not advocating that public and Sunday schools use another's facilities, Mr. Dow said he was "shocked" at the waste of space in church schools five days a week, and in public schools on Saturday.

"There is something here that doesn't make sense from a practical point of view," he added.

THE RIGHT KIND OF FOREIGN AID

Twain T. Tahlberg, president of the National Council of Churches, presided over the National Conference on Foreign Aspects at Washington, D. C. and said that the right kind of foreign aid that will make substantial investments both of public and private money in underdeveloped areas, thereby helping the im-



Pictured from left to right: Mr. Downey, Scout Master of Unit B-32; Rev. O. E. Johnson; Mrs. Victor Lauritsen; Scout Lauritsen; and Mr. Victor Lauritsen.

Detroit, Mich. Scout Calvin Robert Lauritsen is the first Trinity Lutheran Boy Scout to receive the "Pro Deo et Patria" (For God and Country) award. This is a church award in

scouting and represents the fulfillment of a special project—150 hours of service and study of the teachings and character of the Lutheran Church.

poverished nations and at the same time increasing the level of trade, commerce, and industry of our own country. We must remember that whereas the average per capita income in the United States is \$2,000 a year, the average per capita in the underdeveloped countries is \$100 a year. In India it is only \$60. Can we ever hope to have peace, security, or real prosperity as long as there is this disparity! Or can we ever expect the world to believe in our peaceful intentions when we appropriate 45 billion dollars for our military budget and only a few million dollars for non-military development and technical cooperation? Many people in America have the idea that we are engaged in a vast give-away program in the field of foreign aid. Actually, it is a very tiny proportion of our Mutual Security program. For the fiscal year 1956-1957, a total of \$3,776,-

000,000 was appropriated for all kinds of foreign aid under the Mutual Security Program. But two billion dollars of this sum, approximately, was for direct military aid. Another billion went for defense support, and 85 million for miscellaneous purposes. Only 402 million went for economic development and technical cooperation. It is this wide gap between military appropriations and mutual aid that we want to see overcome. Particularly should the factor of technical assistance and economic aid be completely disentangled from the military program, so that there can be a completely honest and accurate understanding of what we are doing.

YOUR RELIGION?

Two out of three persons over 14 years of age in the United States regard themselves as Protestants
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Don't Fence Me In

By Emil A. Pedersen

This title reminds me of a popular song from some years ago. I don't remember the words, but the thought expressed was meant to convey the idea of having freedom removed by certain fences. Our President at College once tried to convince the students that we should not make short-cuts across the newly seeded lawns, and in his appeal said, "We don't want to set up fences. The fences should be inside of us." However, this is the way of Christianity; fences on the inside. Paul testifies, "For the love of God compels us, or constrains us." Constrain means to compel, to force, to confine, to secure by bonds, to curb. It does suggest the idea of fences. There are such fences that constrain us; that determine the Christian place, walk, and manner of life.

It is the love of Christ that sets up fences in our hearts, our love for Christ does not set them up. Paul's emphasis is always on what Christ has done for him, not on what he has done for Christ. If we depend on our own love for Christ to set up fences in our hearts, there will be few such fences, and these sagging badly. Here we see the reason for the selfish, aimless, roving, worldly lives of many who profess to belong to the Lord. They live without sacrifice and restraint because they are trying to follow Christ in the strength of their love for Him.

Paul knew that he did not love God as he ought, and that he naturally loved himself and the world more. He was aware of his human inclinations. Such is the case with everyone of us. But Paul came to see the love of God for him, and when he received that love into his heart, he started to have real love for God. Therefore, he declared that, "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." So many people are trying to find faith and peace in their love for God. They try to be good, and to do good; to give and to pray; seeking to convince themselves and God, that they really love Him. The Apostle John saw people in his day making the same mistake, so he declared, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the payment for our sins; we love because He first loved us." Just as soon as we confess the loveless state of our hearts, then God cleanses us of self-love and gives us Christ-love.

If we set up fences to guard ourselves, we might put them in the wrong places. God's Word knows where the fences should be, and the Holy Spirit puts them in place. "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given us." So Paul says, "For as many as are led by the Spirit of God, these are sons of God." Government and society may set up fences, but if we want to, there is a way to jump over them. The love of Christ does not compel people by force, to be good; it gives an inner de-

"For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And He died for all, that those who live now should not live no longer for themselves but for Him who for their sakes died and was raised." II Cor. 5:14-15.

sire to be good. The believer finds the love of Christ the great and new affection in his heart. Fences of love and force will never change the character of man; only give him the love of God.

In our human make-up we are told that there are four forces that work within us: the feeling, the intellect, the conscience, and, the will. The mind says, "This is the wise thing to do," the conscience says, "This is the right thing to do," and the will says, "This will I do." But then feeling steps in and takes over as though it were master, and we make what is neither sensible nor right, but what we want or do not feel like doing. A farmer sets up fences to designate ownership. So God erects fences in our hearts that keep us within His Kingdom and separates us from the world.

When the Church of Christ compromises with the world, becomes lost in the world, she loses her spiritual identity and power, and is no longer the salt of the earth. He wanted to be saved, but he wanted to be saved from Sodom, not out of Sodom. Many people want to be Christians, but they want to stay in Sodom. If Christianity is like the grocer who had cottage cheese in one container, and sauerkraut in another; but only one dipper. Soon the customers did not know whether they had purchased cheese or kraut. The New Testament is very strict concerning the Christian's separation from the world. "Be not unequally yoked with unbelievers; or what fellowship has light with darkness?"

Fences keep stock from roaming and getting lost. Is that not the same basic idea here? God sets up fences in our hearts to keep us from wandering. The Holy Spirit builds up fences of love so that the Christians can pass through things temporal without losing touch with the eternal. You have no doubt seen cattle standing deep in clover stretching through the fence for a moment on the other side. The proverb says: "Far pastures are greener." There is a danger of becoming spiritual tramps. Fences of Love are on the inside so that we may not be tossed to and fro and carried about by every wind of doctrine. It is not true that it makes no difference what you believe, just so you live right. Individual or Congregation can exist if fences of doctrine and practice are allowed to sag; for right and wrong, truth and error, will not mix.

A Christian lives within the fences of love because he is motivated by the power of the Cross. "Jesus died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and was raised again." The death of Jesus should be our redemption.

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The Role of a Pastor's Wife

By Mrs. N. P. J. Nielsen

The role of a pastor's wife is a God-given task and one worthy of the best in a person. We are to have our confidence in Christ. Our time and our talents are given to Christ and His Church. If our eyes have been opened to God's blessings to us in Christ, we are to present our bodies and lives, a living sacrifice to Him. Anything less than this would not be worthy. The Christian knows it is reasonable and a joy to serve for Christ, because Christ lived and died for him. When this penetrates life and soul, one cannot do anything for this Christ, who is the basis of all service. The worldly view is to live for one's own interests and desires.

It is a wonderful privilege to serve together with your husband and in his chosen calling of the church, whether at home or on the mission field. It is a joy to be given the honor of service in the Kingdom of God. God will use us and mould us according to the work He has laid out for us to do but we must be willing tools in His hands. It is a satisfying joy to stand beside your husband in his chosen calling. It is a joy to serve. The more we are willing to serve, forgetful of self, the greater the blessing. It is something wonderful to do with our lives if we look at it humbly and worthily as a God-given task and privilege.

Things change, methods change but God does not change. His word does not change, but for all the changes the object of the work is the same, the leading of souls into the Kingdom. There are adjustments to be made, but life is full of adjustments and we learn to make them graciously.

We are to be our husband's spiritual helper, giving counsel and courage when it almost fails, using wisdom in decisions that are to be made.

We will share in his honors if there are any that come to him. Besides looking to God, he will look to us when discouragements and trials come in his work. We must be able to comfort, cheer and spur him on to greater usefulness in his chosen calling as God gives us the grace to do so.

There is only one thing that gives life meaning and that is love. Love for God, love for one another, love for souls, love for the work. Love is the mark of a Christian.

Love can be greedy, selfish, demanding, but none of these elements should enter in.

Besides keeping the parsonage, looking after your family, deriving joy from helping in the many tasks of the church work, such as the Sunday School, the choir, the youth work, the work with the women, forgetting the aged, the sick and the infirm, giving our time, talent, and strength doing all as before and with good cheerfully. The preparing of the many meals, entertaining the many guests who frequent the home,

An address given by a former pastor's wife at a reception held for Pastor and Mrs. Lyle W. Kohler at Cedar Falls, Iowa.

making their stay pleasant and profitable, you are also trying to live your own life as an individual.

One must be willing to put one's own self and plans aside far in the background in order that God's work may prosper and we not be a hindrance instead of a help.

To show weakness when strength is required is futile. To be bound by sentimental ideals when one is confronted with harsh practicalities is without effect.

On the mission field there will be the primitive way of things. There will be adjustments to be made. A primitive way of living must be accepted graciously never complaining. There will be a new people to learn to love, and a new language to be mastered but it is a joy to be able to meet and serve people on their own ground and in their own language.

In our early years we had to use two languages fluently and also things were quite primitive. It is not what we receive but what we give unselfishly that gives satisfaction and God supplies our needs. The best in each of us thrives on difficulties. Adversity and success will be met with sympathy and understanding. The deepest happiness is found where the same deep faith rules heart and life. It will then be natural to pray and labor as one.

The pastor's wife must always have an open door and heart to all who choose to enter, no matter how high or lowly they be, not making any distinction, and many times it will fall to the wife to take care of these problems as they arise, helping those who come by kindly word or deeds.

By faithfulness to her husband, to her home, to her church she wields a strong influence over all with whom she comes into contact. By strong, honest character, prayer and faith in her God and interest in the work of her husband in his many duties, she quietly carries on a warfare in her own right. We who have served and are serving realize the many mistakes we have made and still make, but a new day gives new courage to new tasks.

But still I believe the most important duty of a pastor's wife is to her husband. In his many duties she must always lend an open mind and a willing heart, detecting the discouragements, helping to carry him over these difficult days showing strength instead of weakness. Men and women in all walks of life can expect to meet the challenge of courage at every turn.

The modern man is subject to a multitude of special pressures and frustrations and in the ministry one meets much of this. Yet he is still expected to be the strong silent male of tradition above the temper tantrums and tears with which women help relieve their tensions. A man tends to bury his feelings when confronted with harsh practicalities. Then we must be

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LWR SETS APRIL 20-27 FOR CLOTHING APPEAL

The week of April 20-27 has been designated for the 1958 Spring Clothing Appeal of Lutheran World Relief.

The date was announced in a letter sent by the material aid agency to 10,000 Lutheran congregations across the nation urging their support of the semi-annual campaign.

During 1957 more than four million pounds of clothing collected in similar drives by LWR went to needy in Austria, Egypt, Germany, Hong Kong, Hungary, Jordan, Korea, Syria, Taiwan and Yugoslavia.

The agency serves in the overseas relief field for both the National Lutheran Council and the Board of World Relief of the Lutheran Church-Missouri Synod.

The Rev. Ove R. Nielsen, LWR assistant executive secretary, in the letter announcing the appeal dates, urged support that "Christian mercy may flow unhindered through our beloved Church to the throng who are in need."

"Many refugees . . . still wait ill-clad at the door of the Church," he wrote. "There is something very right with the spiritual life of a congregation which is alert to the impoverishment of human life in many parts of the world and does something about it."

Referring to a six weeks survey trip he made recently of relief activities in the Far East, Mr. Nielsen described the needs for clothing there as "frightening."

"Many children have only a tattered garment to cover half their bodies in freezing temperatures," he said. "Fuel for the makeshift dwellings is nearly nonexistent. The people I saw did not cry out about their misery. They suffered in silence."

"Even so, I could only ask myself whether, if silent lips could testify against us, would we not stand condemned in our luxury if we fail to share our garments? God exacts less of us than our guilt deserves. May we give as much as He would have us share."

Mr. Nielsen said that while it is expected most Lutheran churches will conduct the appeal during the week recommended by the agency, they are urged to choose the dates most convenient for them.

The clothing collected will be sent to one of the seven LWR warehouses for sorting and packaging for overseas transportation. The warehouses are located at Phillipsburg, N. J.; New Windsor, Md.; Nappanee, Ind.; Minneapolis, Minn.; San Antonio, Texas; and Los Angeles and Modesto, Calif.

Merger

Editor, The Ansgar Lutheran

Sir:

The merger of UELC, ALC, and ELC will be a good thing.

To say this is to say nothing unusual, but because there is more perversity in my nature than in yours, Sir, I feel that I can say something about the merger in terminology not likely to be used by a saint like yourself.

I believe that a truth recognized by many, but uttered by few, if any, is that UELC, ALC, and ELC need each other not only because of their synodical virtues, but also because of their synodical sins. Here is how I think our synodical sins will be almost as valuable in the merged church as will our virtues (if any).

ELC (to start with the largest synod) frequently commits the sin of cockiness, giving other Lutherans the impression that ELC feels it is slightly above other synods (for reason never quite defined). ALC frequently commits the sin of being complacent to the point of failing to see needs for aggressive evangelistic action. Thus, in the forthcoming merger of synodical sins and virtues there will be created a wholesome middle-ground between cockiness and complacency. This will be a most salutary by-product of the merger. Adding UELC to the merger will be like adding yeast to dough, because UELC can contribute still another synodical sin, namely, the "blessed-little-flock" attitude.

You see why the merger will be a good thing because of the merging of sins as well as of virtues? The sins of ELC and ALC will neutralize each other with salutary effect, helping us to attain to a wholesome middle-ground. UELC will leaven the whole lump with a sprinkling of pastors and lay folk who still think of synods as fairly simple organizations which have no bureaucratic reasons for existence; but have as a reason only that congregations can do better jointly than individually the job of charity, foreign and home mission work. UELC will through its talented leaders (like yourself) be reminding leaders from the ranks of the two giants that a "blessed-little-flock-which-can't-do-much" sin, is not quite so sinful as the iniquity of losing the common touch.

The merger will be another proof that "all things work together for good to them that love God." Here, even a merger of synodical sins will be beneficial, **because of the people in our synods who love God.**

That I have not dwelt on the virtues of the three synods is because I am a member of one of them and I do not think I should brag. We do enough bragging about our virtues in our reports to conventions, and by departmental publicity in our church papers. We are already individually and severally sufficiently conscious of our virtues.

Moreover, I think the idea of entrusting our weaknesses and sins to God and praying, not so much that He will **help** us through our virtues, but rather that God will **use** us by making our weakness into strength, and our sin into service, is more Biblical.

The merger will be a good thing.

Yours,

Scrip Sundry

P.S. Too bad about LFC not going along for the present. I hope LFC decides to come in with us later, because LFC (notwithstanding all its virtues) also has some weakness and sin which could prove invaluable in the merged church—assuming that LFC would join in praying that God will **use** all of us jointly in His service.

STARCH IN THE SOUL

Forgive Us Respectable People

By J. A. Davidson

Almighty God, our Father, we are respectable people gathered here. Forgive us. We are men of rectitude, good standing in our communities. Forgive us . . . search us out with all the hounds of heaven when we are from thee in our respectability."

rather unusual sort of prayer, that, isn't it? Ronald Bridges, a prominent lay leader in American Protestantism, used those words when a few years ago he led prayer at a meeting for considering the Church's work for the distressed areas of the world.

Perhaps Mr. Bridges has there underlined a weakness in much of our modern Christianity, a weakness that is doubly dangerous because we so often mistake it for strength.

Many of us today seem to be primarily concerned to make our religion a cult of tame middleclass respectability. Someone has written of a group of Christians who gave the appearance of having been starched because they were thoroughly washed. And perhaps it can be said that starch in the soul is deadlier than sin. At least there are tried-and-tested spiritual methods and disciplines that can do something about our sin—starch in the soul seems astoundingly resistant to the grace of God.

Of course the notion of respectability is not to be dismissed with a few easy, sophomoric sneers. And one will contend that disreputableness should be deliberately cultivated as an aid to saintliness. Nevertheless, we must face the fact that there is something ritually suffocating about many of our standard respectabilities. The unrelieved prissiness of so much of church activity is like fungus on living faith.

The great danger is that we will try to exalt our little respectabilities into absolute principles. And we tend to assume that they, to the exclusion of all other considerations, define the Christian way of life.

Christian character is not mere respectability, a sum of minor virtues, a matter of scrupulously observing approved formalities and regulations and abstinences. Christian character is the overflow of the heart that has given itself to Jesus Christ. We need very much to recover New Testament insights here.

Christian character comes from the inside of the cup. It is not a matter of the ornamentation of the outside. Perhaps this is what the Scottish writer, William Barclay, had in mind when he wrote, "The greatest disaster to the modern Church is that a person has to be respectable in order to get into it."

—United Church Observer



THE WEEK AT DANA

your midcontinent college

Another scholarship has been added to the growing list of churches and Luther Leagues who want to help their young people through college. The JOHN RASMUSSEN SCHOLARSHIP will be awarded annually to an active member of the Trinity Luther League of Albert Lea, Minnesota, who attends Dana College. The scholarship is for \$50.00.

Midland College, Fremont, Nebraska, gave an exchange program for Dana students in the Dana Auditorium Saturday night. "Right Now" is the theme of the program, which is the second in a series of exchange programs. A few months ago, Dana students presented a program for Midland students at Midland.

Dr. Charles Shipman, head of Dana's Education Department, represented Dana at a meeting of the American Association of Colleges of Teacher Education in Chicago February 20-22. Approximately 1,000 delegates from colleges and universities all over the country attended the two-day conference. Dr. Ralph Bunch, Under-Secretary of the United Nations was on hand to speak to the group.

1958 Dana Baseball Schedule

April	1	Nebraska Wesleyan here
	5	Hastings there (2)
	12	Creighton there
	15	Midland there
	19	Concordia here
	22	Peru there
	25	Nebraska Wesleyan there
	29	Midland here
May	3	Creighton here
	7	Peru here
	13	Concordia there

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Lord Raised Up Judges

By John W. Nielsen

In the days when the devastating raids of Midian had driven the Israelites underground, the angel of the Lord appeared and sat under the oak of Ophrah. This was the herald of a new deliverance, for Israel once again had turned to God. The oak tree under which the angel sat belonged to Joash the Abiezrite. In a wine press nearby Joash's son, Gideon, was threshing a precious harvest of wheat that had been saved from the Midianite raiders. Here then are the setting and characters for the next phase of this drama of deliverance.

The angel that makes his appearance is not just any angel. It is interesting to note that the definite article, "the," is used, not the indefinite article, "an." Furthermore, it is interesting to note that when the definite article is used in Scripture, it implies not just a messenger sent from God, but a special manifestation of God Himself.

The angel addresses Gideon much as at a later date Gabriel will address Mary. His salutation to the young Israelite working in the wine press is, "The Lord is with you, you mighty man of valor."

Gideon has been brooding over the fate of Israel, and the angel's greeting brings the quick retort, "Pray, sir, if the Lord is with us, why then has all this befallen us? And where are all his wonderful deeds which our fathers recounted to us, saying, 'Did not the Lord bring us up from Egypt?' But now the Lord has cast us off, and given us into the hand of Midian."

Gideon's answer contains the oft-occurring "Why?" that man again and again directs to God. "Why do the innocent suffer in war?" "Why was that much needed mother taken in death?" "Why does that devout person have to linger in pain?" "Why, if there is a God

of love, do disaster, sickness, injustice, atrocity, and death continue?" "Why does this have to happen to me?" "Why? Why? WHY? The questions—questions—reveal man's inability to fathom the will of God. The problems still persist, but the deliverance is provided, sometimes by a glorious escape, more often by a spiritual strengthening to endure. This is God's tremendously profound way. It became incarnate in Christ. It was expressed for us in the words of Jesus: "In the world you have tribulation; but be of good cheer, I have overcome the world."

Gideon couldn't understand how the Lord could remain with this people as long as they were under affliction. In answer, there would be a great deliverance and he would be the deliverer. With the words: "In this night of yours and deliver Israel from the hand of Midian; do not I send you?" he is commissioned to the task.

Suddenly Gideon is filled with a feeling of inadequacy. He protests because of the weakness of his clan and person, but the angel, who is now referred to as "the Lord," assures him, "I will be with you." Gideon urges the angel to remain until he can prepare a present for him, and the angel agrees. Hurriedly Gideon prepares a kid and unleavened cakes which he brings out to the angel. At the angel's command, the food is placed upon a rock. The broth is poured over the meat and cakes. The angel touches the whole and it is consumed by fire. Startled, Gideon turns to the angel only to discover he has vanished.

Gideon now realizes that he has been face to face with God. In fear he cries out, "Alas, O Lord God! For now I have seen the angel of the Lord face to face. His fear is grounded in the deep conviction that no one could look upon the face of the Lord and live. The Lord, however, reassures him with the words, "Peace be to you; do not fear, you shall not die." As a token of his deep thankfulness and of this meaningful encounter, Gideon builds an altar to the Lord, calling it, "The Lord is peace."

Seven Words About DU BOIS

By Dorothy C. Haskin

The congregation jammed the church and with hushed ears listened to the Good Friday enlarged choir sing. Across the United States and in many parts of the Christian world, congregations listened to the same piece of music, probably the most frequently sung on Good Friday—**The Seven Last Words**, written by the French composer, Theodore Du Bois.

Du Bois was a many faceted man, who lived life with enthusiasm. He was:

Talented. He was born in Rosnay, in the vineyard of the providence of Marne, in 1837. He went to Paris at an early age and studied at the Conservatoire de Musique, which undoubtedly was France's most outstanding school of music. The talented and aspiring student there. Du Bois outshone his classmates, winning First Prize in harmony, fugue and organ.

Persistent. Unable to win the notice Du Bois felt that he should have, he went to Rome. There he studied under Ambroise Thomas, and in 1861, won the Prix de Rome.

Capable. Upon his return to Paris in 1866, he was appointed maitre de chapelle (master of chapel) of Sainte Clotilde. He was later maitre de chapelle at Madeleine where, in 1877, he succeeded Camille Saint-Saens, composer of many well-known vocal works, and organist.

Capable. His fellow-musicians realized his ability and in 1871 he became professor of harmony at the Conservatoire. Upon the death of Charles Gounod, composer of *Faust*, Du Bois took his chair and served as director until 1905.

Surprising. When Du Bois could not persuade the directors of the great musical theatres of Paris to perform his works, he contented himself with producing his work *La Guzla de l'Emir*, set to the libretto previously used by Bizet, at the Theatre de l'Athenee. This brought Du Bois to the attention of the public and created a demand for more of his musical compositions.

Universal. He wrote numerous dramatic, symphonic and religious works in an impeccable, academic style, including ballets, oratorios, cantatas, chamber works, church music, and pieces for the piano, organ and choir. One of his most interesting works was setting to music a Latin ode on the baptism of Clovis, warlike kin of the Franks, who was converted to Christianity by his wife, Clotilda.

Religious. His spiritual fervor found an outlet in his musical compositions. His church music, in its time was very popular with choir masters and organists. His important and carefully written *Les Sept Paroles du Christ* was first sung on Good Friday in 1867, and later at Concerts Populaires. And today Christian choirs continue to sing, and congregations to worship through listening, to his great works.

YOUTH OFFICE BULLETIN BOARD

THEME FOR APRIL

"Christian Vocation"

Christ has called you to be His. That is the meaning of Christian Vocation. It includes all you are and all you have. What does this mean to you and your fellow-leaguers? Talk about it in April.

THANKS

We appreciate receiving copies of your Youth Sunday Church Bulletin. If you have not sent us a copy, please do.

HAVE YOU PAID?

Please check to see if your League has paid for materials ordered from the Youth Office. Our books close March 31, and we will appreciate receiving remittance before that date.

Youth Sunday

Thrilling reports of meaningful Youth Sunday services have come to us from all parts of the country. At **Shennington, Wisconsin**, Mary Johnson spoke on "An Evidence of Spirituality" and Joyce Wilkinson on "The Triumphant Work of the Spirit." In **Oakland, California**, Ron Christensen delivered a sermon on "Why Are We Here?" The one-act play, "Dust of the Road," was presented by Mary Lou Thiel, Sharon Grasser, David Morgensen, and Patricia Pletsch at McNabb, Illinois.

At **Kenmare, North Dakota**, Richard Hansen gave a meditation on "The Triumphant Work of the Spirit" and Nona Gissel, on "Building Wisely." At this service Juliet Christensen reported on her L.W.F. youth trip. Youth Director George Robertson preached the sermon in **Omaha, Nebraska**, while Beverly Bro, Philip Wilson, Mona Foss, and Barry Green gave talks at Exira, Iowa.

Messages at **Laurens, New York**, were brought by Donald Anderson on "Filled with the Spirit," Richard Nelson on "The Work of the Spirit," and Mary Nelson on "He Sends Us Forth."

(We will have more reports next week—J.W.N.)

BY THE FIRESIDE

PERFECT TRUST

I cannot understand
The why and wherefore of a thousand things,
The burdens, the annoyances, the daily stings—
I cannot understand;
But I can trust,
For the perfect trusting perfect comfort brings.

I cannot see the end,
The hidden meaning of each trial sent,
The pattern into which each tangled thread is bent—
I cannot see the end;
But I can trust,
And in God's changeless love I am content.

—Author Unknown

THE CHARACTER OF MY CHURCH

By Arthur Zahniser

You and I help mold our church. Reading J. B. Phillips' new translation of the Book of Revelation, I have again been made aware that the letters to the seven Asian churches were written for the purpose of charging five to change, and encouraging two to continue their conduct, that all of them would meet and every other church would know, the standard Christ has for all churches.

The plan of action was evident, for every message contained an exhortation to individuals within the churches. The character of each church is the sum of the life and actions of every individual within that church. Each person contributes to its total character.

"If every member were just like me, What kind of a church would our church be?"

I. Like the Churches Charged to Change?

1. Loveless—Ephesus.
2. Loose-living—Pergamos.
3. Liberal-minded—Thyatira.
4. Lifeless—Sardis.
5. Lukewarm—Laodicea.

II. Like the Churches Commended to Continue?

1. Loyal—Smyrna.
2. Limitless—Philadelphia.

What Kind of a Church Are You Helping to Make?

—Free Methodist

SOMETHING GOOD IN BOB

Some years ago in a manufacturing town in Scotland, a young lady applied to the superintendent of a Sunday School for a class. At his suggestion she gathered a class of poor boys. The superintendent told them to come to his house during the week, and he would get them each a new suit of clothes. They came and were nicely fitted out.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays he was missing, and the teacher went to hunt him up. She found that his new clothes were torn and dirty, but she invited him back to the school, and he came.

The superintendent gave him a second new suit, but, after attending once or twice, Bob again absented himself. Once more she sought him out, only to find that the second suit had gone the way of the first.

"I am utterly discouraged about Bob," she said, when she reported the case to the superintendent, "and must give him up."

"Please don't do that," the superintendent answered; "I cannot but hope there is something good in Bob. Try him once more. I'll give him a third suit if he'll promise to attend regularly."

Bob did promise and received his third new suit. He attended regularly after that, and got interested in the school. He became an earnest and

persevering seeker after Jesus, found Him. He joined the church, was made a teacher. He studied the ministry.

The end of the account is that: discouraging boy—that forlorn, ged, runaway Bob—became the Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, and by doing opened the kingdom of heaven to the teeming millions of that country.

—Church of Scotland Children's Review

LUTHER SAYS . . .

"But what, then, is original? According to the Apostle Paul: not only the lack of a good quality in the will, nor merely the loss of man's righteousness and ability to do good. It is rather the loss of all powers of body and soul, of his outward and inward perfections. In addition to this, it is his inclination to all that is evil, his aversion against that which is good, his antipathy against spiritual light and wisdom, love for error and darkness, his freedom and his loathing of good works and his seeking after that which is sinful."

SOME PARENTS SAY

"We will not influence our children in making choices and decisions in matters of religion."

Why not?

The ads will! The press will! TV will! The radio will! The movies will!

Their neighbors will! Their business will! Their politicians will!

We use our influence over flowers, vegetables, cattle—shall we ignore our children?

—The Trumpet

GOD WANTS YOU!

God wants you! He wants your gifts. He wants your influence. He wants all you have, but He wants most of all—you! You! Every one of you! Will you obey? Will you rise and follow? Will you face whatever it is He calls you to face? Listen to the voice within. Face God and say, "Yes" or "No!" Face Him and embrace the Cross; sacrifice whatever it may be. Say, "Lord, I will obey and follow Thee just now."

—Catherine Booth

D WANTS YOU TO HANDLE HIS CHECK BOOK

(Continued from Page 1)

gave it as his offering—an offering unto the Lord. With the remaining he bought the ingredients for first supply of Mentholum. He ed it and placed it in boxes, and went from door to door selling it. he went, he felt that he was not g alone, but that God had an stment. He and God were in nership, and because they were ners, God was going to prosper efforts.

r. Hyde continued the practice of ing. But at the close of his life ead of giving ten per cent to , he was giving ninety per cent retaining only ten per cent for self.

othing to him was not an obli- on but a great joy. He continued feel that God was his partner. here are many hindrances to tith- and good stewardship. One is love ease. Perhaps when it is time to our tithe to the Lord, we look and and decide we could stand ther nice piece of furniture in the e. Perhaps the television set is ing old, or we need another gadget the kitchen. We think that surely d would not mind if we just had one more piece of furniture.

en there is another hindrance ch I think is age-old. It is the ight that God would not mind ve use His money to take care of er members of our family that are need. Because they are in need, reason it will not matter if we nd God's money on them instead using our own. And so we spend t's money on the unfortunate mem- s of the family. But that was not t's plan, for He said, "Bring ye the tithes into the storehouse." en we give them to members of family or when we spend them something other than God's work, are not following the teaching of Lord that we must bring His tithes o His storehouse.

n important consideration in tith- is man's own feeling of depend- e. Some men feel they can make r own way and do not have to n to God. They see no need to be partnership with God. They are -sufficient in their own minds. h this in mind they go blindly on, ing themselves as well as God. he message of the old prophet lachi was twofold in nature. "Will an rob God?" he said. I think he ht well have added, "Will a man himself?" For the poor steward o decides that he will not give money to God not only robs God, he robs himself.

Many persons with a good bank account, a nice home, a shining new car and the latest television are poverty-stricken, for they have robbed themselves of fellowship with God. He who knows and understands and is anxious to bestow His love upon them finds that their love of ease, wealth and self have erected a barrier so that He can no longer demonstrate His love toward them. So a man robs himself even while he robs God.

Tithing is taught both in the Old and New Testaments. The plan of tithing was given clearly to Abraham, so that he would know exactly how to tithe and what to do. Ten per cent was set up as the standard.

As you read the New Testament, you discover a challenge to go much farther. For example, Paul, writing to the Christians in Corinth, was very plain in his message to them regarding their gifts to the Christian cause. He said, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

Some have said that Christ did away with the law of tithing. Christ, in speaking of the law, said, "I am not come to destroy, but to fulfill." Therefore, we have not been made free from the law of tithing, but we have been given the admonition of giving because we love; and a good steward gives as one who loves to give, for the sheer joy of giving.

How have you been handling God's checkbook? What balance do you carry on the stub? To whom have the checks been made? Do they all read to yourself?

As you go over the checkbook, which in reality is God's checkbook, how many checks have you written to your church? How many checks have you written to carry on the work of missions? One need only to look at the check stubs to know the type of steward he has been.

Being a good steward is an important and necessary part of your Christian life.

War Cry

CHURCH NEWS

(Continued from Page 5)

and one in four as Roman Catholic, the Census Bureau reported in Washington, D. C.

These statistics were based on a sample survey made last March by the bureau among 35,000 households in 330 areas across the country. In the survey, answers to the question, "What is your religion?" were obtained on a voluntary basis.

The census takers learned that

96 per cent of the people surveyed considered themselves as having a specific denominational preference. Only three per cent said they had "no religion," and one per cent refused to answer the question.

If the results of the survey are projected to the country's population as a whole, 79,000,000 above the age of 14 are Protestants; 30,700,000 are Catholics; 3,900,000, Jews; and 1,500,000 are members of some other religious group. There would be some 3,200,000 with no religion.

Among the Protestants, 23,600,000 belong to various Baptists groups; 16,700,000 are Methodists; 8,400,000, Lutherans; and 6,700,000, Presbyterians. Some 23,700,000 others belong to smaller Protestant bodies.

The statistics are eye-openers for leaders of religious groups because they are considerably higher than denominations have claimed for themselves.

If the estimated 11,757,000 children under 14 living with Catholic parents are included in the totals for that faith, Catholics would number 42,426,000. This would be about 8,500,000 more than the Catholic Church claims on the basis of its own baptismal and parish records. The figures indicate that 8,000,000 or more Americans, although not affiliated with the Catholic Church, nonetheless regard themselves as "Catholics."

The estimate cited for Methodists is nearly twice as high as that claimed by The Methodist Church. The Baptist figure also considerably exceeds the known total of membership for all U. S. Baptist denominations.

Census officials said this indicates that many Americans not affiliated with any Church nevertheless feel they have a specific denominational preference. Persons queried in the survey were not asked whether they attend or belong to a church. They were merely asked their religious affiliation.

The national Jewish estimate is about 10 per cent below those of official Jewish bodies.

The bureau did not attempt to
(Continued on Page 15)

THE ROLE OF A PASTOR'S WIFE

(Continued from Page 7)

able to strengthen, support and be understanding. The wife is not the pastor, but his helper, support and stay in whom he can always confide.

It is best if they can work as one, each supplementing and complementing the other. But the wife always remembering she is not the pastor, only his helper in all things keeping herself in the background.

Both have this motto: "Others, yes others, let this our motto be!" and you will find the true blessedness in service together with your pastor husband for "Only what's done for Christ will last," considering the privilege a real joy because you too serve the Lord as grace is given you.

DON'T FENCE ME IN

(Continued from Page 6)

and inspiration. As Peter says, "Christ both suffered for us and left us an example, that we should follow His steps."

It is the Cross of Christ that takes captive the sinner's life, recreates it anew, and empowers it with a new life principle. But in the transformation, Christ's Cross becomes the sinner's cross too. Christ's Cross at Calvary is our redemption; Christ's Cross within our hearts is our sanctification. The center of sanctification is living unto Christ, fulfilling God's will in our daily walk. It is the Cross that shows the believer the love of God. Love makes obedience possible.

So there are fences, but they are on the inside. The message of Lent to us; "Strengthen the fence." It isn't just for forty days, but for the life-long pilgrimage of the Christian believer.

*Synodical Budget comprises:	(1) Children's Homes,	(2) School Fund,	(3) General,	Fiscal Year	Calendar Year	Cal. Y. Lu. V. A.
(4) Home Mission,	(5) Indian Mission,	(6) Pension Fund.				
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.						
Budget Synodical 1957-58, LWA 1958)				TOTAL	Synodical*	Extra-Synodical**
Previously acknowledged, February 28, 1958				245805.00	379216.04	532.23
Castro Valley, Calif., Rev. and Mrs. J. P. M. Magnussen, in memory of Roscoe Jensen of San Francisco \$5, and Mr. and Mrs. P. C. Ruder, Callender, Ia., \$5				10.00		(F) 10.00
Norwalk, Calif., Trinity Luth. Church				620.00	542.60	
Soranton, Ia., First Luth. Church				86.15	86.15	
Estherville, Ia., Rev. and Mrs. C. E. Nielsen (credit St. Paul's Church, Ringsted, Ia.)				30.00		
Sleepy Eye, Minn., Trinity Luth. Church, Synd. quota \$100; Foreign Mission \$100; \$5 each to Santal, Sudan, Japan, China and So. America Missions from Miss Minnie Johansen				225.00	100.00	125.00
Morgan, Minn., Brookville Luth. S. S. for Children's Homes				6.81	6.81	
Blair, Nebr., First Luth. Church, for: Sudan Mission \$181.63; for Foreign Missions, from Jr. Girls Club \$5.50; Mr. and Mrs. Niels G. Nielsen, Mr. and Mrs. Jack Petersen, in memory of Wm. Beernstrup \$10; Mrs. H. P. Hansen, Grace Hansen, in memory of Wm. Beernstrup \$11; Foreign Missions \$59.63				267.76		267.76
For Synodical budget				300.00	300.00	
Cordova, Nebr., Gifts in memory of Mr. Hans Knudsen for Dana College School Fund, by grandchildren and Miss Bertha Jensen \$14; from friends in Cordova \$19				33.00	33.00	
Oregon, Wis., St. John's Luth. Church				164.20	164.20	
Union Grove, Wis., Mrs. Paula Hilker, So.-Wis.-Cal. and Tr. School, Atherton Hall, Union Grove—in memory of father and mother, Mr. and Mrs. Theodore Larsen, Racine, Wis., \$50 each to Sudan and So. America Missions				100.00		100.00
Racine, Wis., Mr. and Mrs. George Hansen, in memory of Mrs. Christ Christiansen of Immanuel Luth., sent in by Rev. C. Hansen				5.00	(F) 5.00	
Washington Island, Wis., Trinity Luth. S. S.				13.35	(F) 13.35	
Hayward, Calif., Genevieve Jorgensen				50.00	(F) 50.00	
No. Hollywood, Calif., Valley Luth. Church				249.45	235.45	(F) 14.00
Whittier, Calif., St. Andrew Luth. Church for General Fund \$146.50, LWA \$17.34, Foreign Missions \$26.50, So. Amer. Mission \$19.90				210.24	146.50	46.40
Clifton, Ill., Zion Ev. Luth. S. S., contents of birthday bank, for Children's Homes				12.27	12.27	
Cedar Falls, Ia., Nazareth Luth. S. S., \$20 ea. for Japan and So. Am. Missions				40.00		40.00
Walnut, Ia., Mr. and Mrs. Victor Petersen, memorial gift for Mrs. Hilma Nelson, Neola, Ia.				5.00		Ja. 5.00
Elk Horn, Ia., Elk Horn Luth. Church, from Mr. and Mrs. Edwin F. Larsen				10.00		(F) 10.00
Humboldt, Ia., Trinity Luth. Church				100.00	100.00	
Jacksonville, Ia., Jacksonville S. S.				35.82		Sa. 17.76
Neola, Ia., St. Paul's Luth. Church				5.91		Su. 5.91
Royal, Ia., Bethlehem Luth. Church, for American Bible Society of New York \$10						
Scranton, Ia., Mr. and Mrs. Harold Christensen and Mr. and Mrs. Leonard Jensen, Glidden, Ia., for support of Native Evangelist in Santal for March				10.00		Sa. 10.00
Hutchinson, Minn., Mr. and Mrs. W. B. Lamp, in memory of mother, Ane Marie Nielsen and father Alfred F. Lamp				4.00		
Hutchinson, Minn., Main St. Luth. Church				800.00	800.00	
Morgan, Minn., Bethany Luth. Church				150.00	150.00	
Northfield, Minn., St. Peter's Luth. Church, in memory of Mrs. Nis Hoffbeck, for: Dana College \$1, Sudan Mission \$6, So. Amer. Mission \$3, Santal Mission—Gora Tesden, teacher in Santal Mission School, Kaerabani, India, from Mr. and Mrs. Christ Samuels \$5				15.00	1.00	14.00
Sidney, Mont., Mr. and Mrs. John Hundtoft, in memory of Karl Hundtoft (credit Pella Ch.)				5.00		Ja. 5.00
Laurens, N. Y., St. Matthew Luth. Church S. S. for "motor-bicycle for a German Pastor"				35.00		
Cordiva, Nebr., Our Savior's Luth. Church, in memory of Hans Knudsen, from Rev. Anders Steensen, Cordova, \$20, and Rev. and Mrs. Otto Nielsen, Sioux Falls, S. D., \$2, for Home Mission; in memory of Christina Jensen's father, Hans Knudsen, for General Fund \$5				27.00	27.00	
Columbus, Ohio, Rev. and Mrs. A. H. Becker, Ev. Luth. Theo. Seminary, Capital Uni. remitted by T. I. Jensen, Dubuque, Ia.) in memory of Mrs. Anna Rasmussen, who was a member of Church in Boston				10.00		Su. 10.00
Irene, S. Dak., Turkey Valley Luth. Church, in memory of Mrs. Martin Swensen from Mrs. Lawrence Nielsen and family \$3; in memory of Mrs. Martin Swensen, from Messrs. and Meses. Martin Sather \$1, Egon Jensen and Family \$2, Jens Christensen and family \$1				7.00		(F) 7.00
Kenosha, Wis., St. Mary's Ev. Luth. Church				400.00	400.00	
North Luck, Wis., St. Peter's Luth. Church, from Ladies Aid \$125, Christmas offering \$137.85 (for Synod. budget \$262.85); offering received when Sudan missionary visited Church \$34.65				297.50	262.85	Su. 34.65
Neenah, Wis., Our Savior's Luth. Church				500.00	500.00	
Neenah, Wis., Our Savior's Luth. Church, for Santal Mission, from Women of the Church \$20, Sunday School \$14.52, loose offering \$5; for Sudan Miss., offering at time Helen Jacobsen visited \$53.84				93.36		93.36
Cedar Falls, Ia., Nazareth Luth. Church				633.00	633.00	
Underwood, Ia., Underwood Luth. Church				39.00	39.00	
Spencer, Ia., Bethany Luth. S. S. for Home Missions				40.00	40.00	
Albert Lea, Minn., Remitted by Mrs. Deppe Jensen "from The Danish Sudan Circle, in memory of Hans Mikaelson, Arizona, formerly of Ringsted, Iowa"				25.00		Su. 25.00

ore, Mich., Our Savior's Luth. Church	
ln, Nebr., Synodical Women's Missionary Society Treasurer:	
owa District	
Women of the Church, Underwood, Life Memberships for Mrs. Laura Jensen and Mrs. Tom Knowlton	
St. Paul's Ladies Aid, Rolfe (Wahlgren's salary)	
Women of the Church, Jacksonville, in memory of Mrs. John Madsen and Mrs. Geo. Sorensen for Home Missions	
Minnesota District	
St. Peter's Ladies Aid, Northfield	
Wisconsin District	
St. Stephen's Mission Guild, Camp Douglas, for So. Amer. Translation Fund	
Kingo Luth. WMS, Milwaukee, Wis.	
Kingo Luth. WMS, Milwaukee, Wis.	
Kingo Luth. WMS, Milwaukee, Wis.	
Emmaus Luth. WMS, Racine, Transl. Fund	
Emmaus Luth. WMS, Racine, Transl. Fund	
Wisconsin District WMS for Helen M. Jacobsen's salary for March	
Nebr., Rev. and Mrs. C. Jeppesen and Mr. and Mrs. James Olsen, in memory of Mrs. Chris Rasmussen, Elba, Nebr., for Home Mission	
rg, S. Dak., Remitted by Cliff Jorgensen, from Agnes Jensen, Viborg, in memory of Rasmus Jorgensen, for Home Mission (credit Turkey Valley Church, Irene, S. D.)	
stment: Salem Luth. Church, Brooklyn, N. Y., Contributions transferred from LWA to General Synodical quota, per request	

ived with thanks,

TOTALS
Blair, Nebraska, March 8, 1958.

110.33	110.33		
13.50	So.	13.50	
25.00	Su.	25.00	
10.00	10.00		
15.00	So.	15.00	
10.00	So.	10.00	
10.00	Ja.	10.00	
10.00	So.	10.00	
10.00	So.	10.00	
75.00	So.	75.00	
50.00	So.	50.00	
100.00	Su.	100.00	
2.00	2.00		
1.00	1.00		
	58.65		(58.65)
251917.65	231389.93	18355.09	2172.63
P. V. Hansen, Treasurer			

CHURCH NEWS

(Continued from Page 13)

at the religious affiliation of children under 14 because of the confusion discovered in homes with mixed marriages and because of a wide variance among religious bodies as to the age at which members are received into the church and reflected in statistics.

While Protestants constitute a majority of 66.9 per cent of the population over 14 years of age, they are a minority in the north-eastern states—about 42.3 per cent—and a majority in the South—about 60 per cent.

Protestants are also a minority in the largest cities, but a heavy majority in rural areas. In urban areas of more than 250,000, Protestants are estimated at 49.1 per cent, Roman Catholics at 37.8 per cent, and Jews at 7.7. In the rural areas, Protestants number about 83.2 per cent and Catholics, 11.9.

The largest proportion of those reporting "no religion" live in "non-farm" areas, instead of in cities as believed by some religious leaders. This group includes residents of prosperous suburbs of the country's major cities. Reports show that 3.4 per cent in urban areas, 3.3 per cent in rural areas, and 2.2 in large cities.

Among those unwilling to answer the religious question, the largest group—1.3 per cent—lived in the large cities.

Total of 79 per cent of Catholics, 10 per cent of Jews and only 57 per

cent of Protestants live in cities with more than 2,500.

The average age of Catholics is estimated at 38.7; for Protestants, 40.8; for Jews, 44.5; and for those with no religion, 42.0.

Women are more religious than men, according to the survey. Among those reporting "no religion" it was estimated there would be only 730,000 white and 108,000 Negro women, against 2,051,000 white and 306,000 Negro men. Women also outnumber men in the three major faiths and in the various Protestant denominations.

NEWS AND NOTES

(Continued from Page 2)

school girls. After that it will be \$6.00 for adults and \$5.00 for high school girls. Separate sessions are held for the high school girls and they are housed in a separate dormitory. Where more than two girls come in a group they must have an adult adviser with them.

Registration must be made in advance at the LDR Office. Cards may be secured by writing the LDR Office, 422 South Fifth Street, Minneapolis, Minn.

NOTES FROM TRINITY SEMINARY

Pastors' Study week in Pastoral Psychology, announced in the former News Letter, will be held at Wartburg Seminary June 16-20. I can now inform you that besides our own Prof. William Hulme, Dr. Paul Holmer of the Philosophy Department of the University of Minnesota will be on the program. Those of you who know these two men will want to register for this study week if you possibly can.

Luther Academy, July 8-17, is another important week on our campus this summer. Some of you may find it more convenient to attend this event. Samuel Blizzard, Peter H. Eldersveld, C. C. Madsen, Geo. F. Mendenhall, Elson Ruff and Joseph Simonson are names which will appear on the program. Details of this as well as the Pastors' Study Week in Pastoral Psychology will be announced later.

Interns have been placed in at least five of our congregations. A sixth placement is still pending. Dick Andersen, Ronald Christensen, Harold Laursen, and Bill Lawson will be in Whittier, Calif., Cedar Falls, Iowa, Sidney, Montana, and Eugene, Oregon (Bethesda) respectively. Pastor Scriver Kloth will have Fritz Youra as his intern. Fritz is presently at Central Seminary, Fremont, Nebr., but has written us that he expects to finish his study at Trinity Seminary after completing his internship. We are proud of these students and are happy that they can be of service in these parishes for a year. We also feel that pastors and congregations concerned are to be congratulated for the opportunity which they will have to help in the training of these young men for their later service in the church as pastors. Experience tells us that they will be better pastors because of this year of parish work under the guidance of an experienced pastor.

60 Missing Parochial Reports wanted immediately by Statistician. Solemnly yours, P. C. Jensen, Blair, Nebr.

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

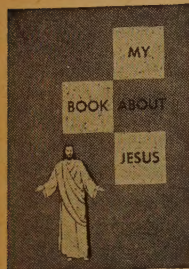
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II—We seek in these lessons to help children to understand the importance and meaning of the Ten Commandments for themselves and their families

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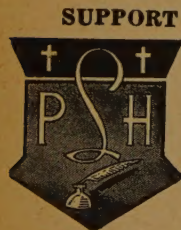
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